

S.] [THE SOUL OF MAN.] *NOSCE
TEIPSUM !*

For all things else_s which Nature makes
to be ; Their Being to preserve, are
chiefly taught ! For though some
things desire a change to see_s" Yet
never thing did long to turn to *nought* !

If then, by death, the Soul were quenched
quite, She could not thus against her
nature run ! Since every senseless
thing, by Nature's light, Doth
preservation seek ! destruction shun !

Nor could the world's best spirits so much
err,
(If Death took all!) that they should *all*
agiee,
Before this life, their Honour to prefer !
For what is praise, to things that nothing
be ?

Again, if by the body's prop, She
stand ? If on the body's life, her life
depend ? As MELEAGER'S on the
fatal brand ! The body's good, She
only would intend !

We should not find her half so brave and
To lead it to the wars, and to the
seas ! To make It suffer watchings !
hunger ! cold ! When it might feed
with plenty ! rest with ease !

Doubtless, *all* Souls have a surviving
thought !
Therefore of Death, we think with
quiet mind; But if we think of being
turned to nought, A trembling horror in
our Souls we find !

And as the better spirit, when She doth bear
₄ Reason. A scorn of death, doth shew She
cannot die ; f^r_aHf^{the} So when the wicked
Soul, Death's face doth fear, fhfwiked ^{^ven}
then, She proves her own eternity !
souls

For, when Death's form appears, She
feareth not An utter quenching or
extinguishment ! She would be
glad to meet with such a lot ! That
so She might all future ill prevent.